

Chapter Thirteen

This chapter sets the stage for the Last Supper with *de* - translated as “now.” Again we have mention of the Passover or just before it with Jesus knowing that his hour had come, *oida* and *hora* (both -). Knowledge of this hour had been mentioned before but this time there’s a finality about it, Jesus’ departure from the world. Furthermore, it has a specific destination in mind, the Father. The verb *metabaino* - with *pros* signifies this departure, a transferal from (*meta*-) in the sense of leaving-after with regard to somewhere else. Here the *pros* relevant to the Father stands out all the more by reason of the *ek* or from with regard to the world or *kosmos* -. Thus we have three prepositions at work: *meta*→*ek*→*pros* or from→out of→towards. Despite the pain and anguish to ensue, phrasing it as such can’t but impart a genuine longing to accompany Jesus on the part of his disciples. However, shortly this desire will be put to a severe test.

This opening verse adds poignant words of Jesus, that is, loving his very own in the world or *kosmos* -, the verb *agapao* with the past tense of *ginomai*, to be or to become. Implied is that though they are not to accompany Jesus in the very near future, they are with him by reason of their close association. As for those who are the object of this *agapao*, chances are he’s referring to both his disciples and few close friends such as Martha, Mary and Lazarus. And so his *agapao* is literally “into (*eis*) the end” or *telos* - which here applies to his death as well as connoting completion of his mission.

Vs. 2 begins with the conjunctive *kai* translated as “and” which indicates that John wastes no time recounting that supper or *deipnos* is under way. The Passover isn’t mentioned, for as a footnote in the NIV says, “Some believe that this celebration was a fellowship meal eaten sometime before the Passover Feast.” Regardless, it is secondary to the intent of this document whose primary focus is to consider the text as an aide for doing *lectio divina*.

Closely tied in with the sense of immediately implied by the conjunctive of vs 2 are Jesus’ words that the devil is directly responsible for Judas Iscariot betraying him. It’s hard to get them out of one’s mind, for despite the sublime words that follow, the presence of Judas remains hovering in the background. Note that the verb *ballo* or to throw, to cast is the root for the noun devil or *diabolos* -, the one who casts obstacles in the way. Two key words are connected with *ballo*, *hede* and *eis* or “already” with respect to “into (*eis*) the heart” or *kardia* -. Here is the place where Judas’ betrayal is born, *paradidomai* or to hand over-beside (*para*-).

Jesus is operating under the assumption that what he had just said will come to fruition shortly. In other words, two distinct currents are going on and are about to collide. This knowledge to which Jesus alone is privy is why vs. 3 begins with the present tense of *oida* - or knowing that the Father has handed over all things into his hands. In addition, Jesus had come from God and was returning to him. Such words make more acceptable what is about to happen, difficult as it will be. The two verbs are *exerchomai* and *hupago* (both -) with the two prepositions *apo* and *pros*, that is, to come and to go.

Vs. 4 continues as an extended sentence begun in vs. 3 where Jesus rises from table and lays aside any external garments that would get in the way of washing the feet of his disciples. What makes this significant is that he wipes their feet with the towel girding him. Thus Jesus, his garments and towel, the act of washing and the disciples are one and the same. When Jesus comes to Peter, he balks, asking why. He does so presumably after having seen the other disciples complying and without raising any objections. To him it should be the other way around. Jesus responds calmly, that Peter doesn't comprehend this now but will do so at a later time.

Note the two verbs *oida* and *ginosko* (both -). The former which is in the present tense means to have information whereas the latter which is in the future tense leans more toward recognizing. So we could say that *oida* will transform into *ginosko* or having information will transform into recognition. Obviously Peter was making a scene before the other disciples who must have been annoyed at his behavior. However, for him this was not out of the ordinary. The only thing they could do was to remain silent. As for Judas, he knew Peter to be impetuous, someone who would turn on Jesus but just as quickly will repent and be even more faithful. And so it had a dreadfully profound impact on him. He couldn't get out of there fast enough. That, of course, would take place shortly.

In vs. 8 Peter persists that Jesus does not wash his feet. Despite this sharp, disagreement Jesus is moved at his sincerity. It's a quality that will remain constant despite serious denials soon to take place of which Peter is completely ignorant. What changed Peter's mind—and he does so right away, typical of him—is that he asks or better, demands that Jesus wash him through and through. The words which changed his mind was that if Jesus wasn't allowed to continue, Peter would have no part or *meros* - with (*meta*) him. Among other things that rushed through Peter's mind with these words was remembrance of Jesus having called him the rock on which he would build his church.

In vs. 10 Jesus continues speaking with Peter, namely, that a person who has taken a bath need not wash again except for his feet. The reason? A person invited to a celebration washes beforehand and because he has to walk to the place where it will take place, he washes his feet before entering by way of courtesy. Jesus extends this example to all the disciples (presumably Peter was the last whose feet had been washed), that they are clean all over. This is expressed by two adjectives, *katharos* and *holos* - or clean and entire. However, it does not apply to someone present, that name being left unsaid. We don't have the response of the disciples who must have been shocked at such words. From then on they couldn't help but keep their eyes fixed upon each other for signs of guilt or shame but apparently couldn't detect anything.

Vs. 12 begins with *hote houn*, literally as "when then" which shows completion of the foot washing before moving to what happens next or when things start getting really tense, Jesus asks more or less rhetorically if his disciples knew (*ginosko* -) what he had just done to them. Although no answer is expected, we can be sure that each disciple was deeply moved but hadn't the slightest clue. Also Jesus knew that they would abandon him when things got rough but was able to see it was temporary. They would return stronger than ever.

Jesus recognizes that the disciples have been in the habit of calling him Teacher and Lord, *Didaskalos* - and *Kurios*, rightly so, the adjective *kalos* - being used. It's something they've been doing out of respect from the day they had joined him. In accord with this twofold office, Jesus says that he's giving an example or *hupodeigma* or pattern to follow, the preposition *hupo*- or under prefaced to *deigma* also example as well as proof. In the situation at hand, Jesus encourages his disciples to manifest this *hupodeigma* to each other, something they were incapable of doing at the moment.

Keeping in line with what Jesus had just said, vs. 16 begins with a double *amen* - or "truly truly," this being indicative of something important. In other words, pay close attention. At hand is a servant-master relationship (*doulos* and *kurios*, both -), the former also as slave and the latter as master of this slave. Such words are meant to flesh out what Jesus says of himself as someone who had been sent. As for the one sending, he says nothing but by now the disciples know it's the Father. The noun *apostolos* for this sending is the only occasion in the Gospel along with the verb *pempo* -. That is to say, an *apostolos* is someone who is sent like those disciples present with Jesus who are entrusted with passing on a communication.

Jesus posits a condition in vs. 17. If the disciples are aware of (*oida* -) what he has just said, they are blessed, *makarios* also as fortunate or happy. Bound up with such happiness is the necessity of doing what he had been talking about as symbolized by the washing of feet. He qualifies this *makarios* in vs. 18 by saying that it applies to the larger picture of fulfilling the scriptures, *pleroo* -. The scriptural passage at hand is Ps 41.9 which runs in full as "Even my bosom friend in whom I trusted who ate of my bread has lifted his heel against me." The Hebrew for "bosom friend" is "man of peace" or *shalom* - makes the application with regard to Judas all the more poignant. Then we have the verb *gadal* which reads literally as "has made great his heel on me." It couldn't get more personal than this.

After these rather breath-taking words Jesus adds that he's speaking as such now in order that this present may believe (*pisteuo* -) that "I am he," words which cannot help but echo the "I am who am" of Ex 3.14. Jesus concludes this part of his attempt to encourage his disciples by saying that any person who receives one whom he has sent has received him personally. In other words, there's a mutuality between Jesus and those associated with him. The verbs here are helpful to keep in mind: *lambano* with regard to *pempo*, to receive and to send (both -), the two being interchangeable. Jesus could have explained all this *ad nauseam*. However, it was completely lost on the disciples as too much to absorb. Not only that, Jesus is just beginning. Clearly there's a need for some other divine person to clarify such words. That will come fairly soon with Pentecost.

Because Jesus was fully aware of Judas working behind his back, he couldn't help but be troubled, *tarasso* - aptly used here and in vs. 21 as to cause movement by shaking. Applied to his spirit or *pneuma* - it's even worse, his very essence. This *tarasso* then moved Jesus to give testimony or *martureo* -. It's a more solemn way of speaking of Judas who will betray him, *paradidomi* - with literally "from (*ex*) you." This naturally made the disciples to look--gawk would be more like it--at each other, *blepo* with *eis*, "into each other." This *blepo* doesn't say anything about the actual look on their faces which is easy to assume through the verb *aporeo* also as to be in doubt. While less

troublesome physically speaking than *tarasso*, it's more pervasive and longer lasting. Already the seeds of abandoning Jesus are sown and will come to fruition shortly.

Vs. 23 mentions one of the disciples singled out as being loved (*agapao* -) by Jesus though he isn't named. Such *agapao* is displayed openly with regard to the other disciples though it doesn't seem to be a cause for jealousy as now with him lying close to the breast of Jesus. However, given human nature, it must have bothered most of them, but they kept it to themselves. The verb for reclining is *anakeimai*, the preposition *ana-* as on or upon along with *en* or "in" with regard to the *kolpos* of Jesus which also can mean womb or the fold of a garment. So Peter swallowed his pride and despite his brashness, shows some untypical restraint. He asks his fellow disciple to ask Jesus about the identity of the betrayer, the verb being *punthanomai* also as to learn by making inquiry. However, he does so not openly but by nodding toward the disciple, *neuo*. This is remarkable, really, because of the close proximity of all three. Jesus took it in stride, knowing that it was simply Peter being Peter. He knew just as well as that such a question would soon apply to him though not with such fatal consequences.

Without hesitation the disciple asks Jesus who will betray him, his location being identified a second time in vs. 25 as close to the breast of Jesus, the verb not being *anakeimai* but another one with the preposition *ana-*, that is, *anapipto* which infers reclining on a couch. Vs. 26 has Jesus responding right away barely aware of Peter and the other disciple so close to him. He agrees to reveal the betrayer's identity by giving a morsel of bread dipped (in wine?), *psomion* being almost a crumb. This implies someone very close to Jesus though not as close as the disciple reclining on his breast as well as Peter. All Jesus had to do was reach over and extend this *psomion*. Judas is identified not simply by his name but elaborated in a deliberate way, the son of Simon Iscariot. All this takes place in a very uncomfortable, intimate situation which enhances the betrayal about to take place.

Vs. 27 begins with *kai meta* or "then after the morsel" as if to get that over as quickly as possible so Judas could leave and carry out his betrayal. If things weren't tense and dramatic enough, we have Satan added to the mix, the only time he's mentioned in the Gospel which is significant. However, he's the same as the devil in vs. 2 as having already entered Judas. Most likely the disciples were unaware of all this, thinking that when Jesus was speaking with Judas, he was asking him to purchase necessary items for the feast, most likely the Passover. That makes the observation above from the NIV footnote plausible, that what had taken place thus far wasn't directly tied into the Passover. However, that is secondary to this document. As for the general sense concerning Judas, note the word beginning vs. 29, *tines* or "some." It implies that other disciples suspected something was up and it wasn't good.

Vs. 30 is significant in and by itself. After Judas had taken the morsel, it says that it was night. Not only that, Judas left immediately, *euthus*.

Note a certain parallel in vs. 31 between *exerchomai* and *doxazo* (both -), to go out and to glorify, the two happening simultaneously. As for the latter, it occurs twice: once with regard to the Son of man and the other with regard to God but qualified as being "in him." The next verse spells this

out. Should God be glorified in Jesus, he will do the same in himself. Not only that, but it will happen at once, *euthus* -. Compare this *euthus* with the one of vs. 30, the suddenness of Judas' departure. All this can be seen as Jesus becoming increasingly isolated, even from those closest to him. Surely he must have thought of Martha, Mary and Lazarus, wishing they were present. Then again, they would get in the way of what's about to happen to him.

Jesus addresses his disciples as little children in vs. 33, *teknon* being a term of endearment. Also given how they've comported themselves thus far, it can have a less than desirable association. Without knowing the details, each disciple realized their relationship with Jesus is coming to an end, especially when he said that he'll be with them a short time even if they seek him, *zeteo* -. Throughout this all it really is amazing how incredulous are the disciples, and have been as such from the start. That means Jesus has to be firm as well as clear as possible which is why he adds that they cannot come where he's going, *erchomai* and *hupago* (both -), the former the common verb to go and the latter more to withdraw or to take away.

The only concrete way the disciples can cope with this impending loss is by Jesus giving them a new commandment, *entole* -. A commandment is something familiar to them as devout Jews and can be a kind of anchor keeping them from falling apart. That consists of having *agape* or the verb *agapao* -not in a general sense but for one another. Jesus puts himself as the model here, *kathos->hina* or "as->in order that." If it weren't for this, such love would be impossible to implement. Furthermore, everyone will know (*ginosko* -) that *agape* is the chief characteristic of being his disciple though looking at it now, there's a lot to be desired.

The remaining verses of Chapter Thirteen consist of a lively give-and-take between Jesus and Peter. Peter is relieved that Judas had been exposed. He had gotten this as almost certain confirmation from having asked the beloved disciple. Still, Peter remains uncertain about himself and by no means is at peace. This is manifested in the way he presses Jesus about not being able to go with him followed by a willingness to die on his behalf. Sad as well as noble. All this will come to a head shortly and despite difficulties ahead, Peter at last will be at peace and be able to govern the fledgling church. However, Chapter Thirteen ends on a somber note. Before this comes to fruition, Peter will have denied Jesus not just once or twice but three times. The verb is *arneomai*, basically to refuse to consent and is quite different from *paradidomai* or to hand over as it applies to Judas.

Chapter Fourteen

Beginning with this chapter and running through Chapter Seventeen we have some of the richest material in the entire Bible. However, it presents a problem of sorts. The verses are so tightly interconnected that it can be difficult to make notations on them or putting them down in a manner done thus far. Also the vocabulary is quite limited which instead of detracting from the verses, it makes them all the more valuable. Furthermore, the use of prepositions is very important, one example being *para*, essentially as beside or nearby. When such instances occur, they will be duly noted. Also the text at hand in a way is serpentine. It twists one way and then

another. Reading through all this is deceptively easy due to the simplicity of expression. However, Jesus is making so many nuances that you have to read the text with special care. That makes it all the more delightful.

Another factor to keep in mind is that we know well that the disciples who are present deserted Jesus, one betraying him. While we can attribute this to cowardice or perhaps better, immaturity, they can't be blamed for letting his incredibly dense words sail right through them. Because of this each verse in Chapters Fourteen through Seventeen is presented in the form of an outline. A better approach may be out there, but for now this seems appropriate. Something similar is done with regard to Chapter Six, vss. 26 through 58.

Vs. 1. Let not your hearts be troubled; believe in God, believe also in me.

This new chapter begins with comforting words after what Jesus had said about his betrayal by Judas and denial by Peter, one is the process of happening and the other shortly to follow, all very difficult to swallow. He jumps right in by telling his disciples not to be troubled (*tarasso* -) even though he had experienced something similar in 13.21. This pertains to the singular *kardia* - or heart belonging to the disciples, something that bound them together through thick and thin. The immediate solution to *tarasso*? Believe both into God as well as into him, two examples of the preposition *eis*.

Vs. 2. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?

Jesus elaborates upon what's involved by the double *eis* in vs. 1, that is, referring to the large amount of rooms in the house of his Father. *Oikia* is the general term for house whereas *mone* are the rooms and also applies to a staying or an abiding in a given place. Jesus follows through on this by posing a question not to be answered but as a way to reassure his disciples. If this weren't the case, would he have said otherwise? Jesus says that when he goes, he will prepare a place, *poreuo* and *etoimazo*, respectively also as to carry and to make ready. Both pertain to a *topos*- which, of course, is not a physical one as with *mone* and *oikos*. And so it's interesting to consider Jesus' crucifixion in terms of such *etoimazo*.

Vs. 3. And when I go and prepare a place for you, I will come again and will take you to my self, that where I am you may be also.

This verse begins with the conjunctive *kai* or "and" to show the close connection with the previous verse. Once all this preparation work is accomplished, that is, the crucifixion, Jesus will return (*erchomai* with *palin* or again, both -)--resurrect from the dead—and will take his disciples to himself. The verb is *paralambano* - with *pros*, a taking beside (*para*-) which has a sense of immediacy or directness about it. Such is the prerequisite for being where Jesus is located, *hopu* - or "where" which can apply to the resurrected life.

Vs. 4. And you know the way where I am going.

Jesus adds almost tongue-in-cheek that the disciples know the way to where he is going, *hodos* and *hupago* (both -). In actuality they hadn't a clue. Again, it's a way of reassuring them.

Vs. 5, Thomas said to him, "Lord, we do not know where you are going; how can we know the way?"

We can assume a pause between the shortness of vs. 4 and the one at hand when Thomas thinks over Jesus' words before asking a question he's been dying to put forth. That pause must have dragged on not only for him but for the other disciples even though it lasted a few seconds. All concurred and were relieved when one of them finally stood up. Perhaps the disciples had done something like cast lots as to who would put this question to Jesus, hence by chance or by lot we have Thomas. No question about it. All this talk about going somewhere without providing more information was indeed confusing as well as troublesome, especially since Jesus spoke of being betrayed. Thomas asks in a straight forward manner that we the disciples (safety in numbers if you will by using the first person plural) haven't the slightest clue as to what you're telling us. We're in desperate need for more information about this way.

Vs. 6. Jesus said to him, "I am the way and the truth and the life; no one comes to the Father but by me."

Thanks to Thomas' question Jesus realizes that he hadn't be clear enough. In vs. 6 he says that he himself is this way or *hodos* -, that it isn't somewhere out there. Not only that, he throws in two more attributes, truth and life or *aletheia* and *zoe* (both -). So what started off as welcomed clarity, seems to the disciples that Jesus is returning to his preferred muddled language. He brings up words both familiar yet not understood by the disciples despite all the time they've been with him: he is the only way to come to the Father, *erchomai* - with *pros*.

Vs. 7. If you had known me, you would have known my Father also; henceforth you know him and have seen him.

Jesus follows through on what he had said in the previous verse knowing full well and tinged with sadness that the disciples had not known him, *ginosko* -. If they did, they would have the same *ginosko* with regard to the Father. Thus the two types of *ginosko* are interchangeable right before their eyes yet not comprehended even though they have seen (*horaō* -) the Father. So while Jesus said this aloud, it'd come as no surprise that privately he had regretting that he hadn't made himself sufficiently clear. However, all that would wait until Pentecost and the Holy Spirit, not far away.

Vs. 8. Philip said to him, "Lord, show us the Father, and we shall be satisfied."

When Jesus heard this question, he came as close as at any other time to simply swatting Philip for being so...well, not much stupid...but more along the lines as dense. Just as bad, he could read this denseness o the faces of the other disciples. Already Jesus had show the disciples the Father,

deiknumi - but alas, no satisfaction came of it, the verb being *arkeo* also as to be adequate or just right.

Vs. 9. Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father?'"

When Philip heard this response from Jesus, he couldn't help but be taken aback; the same with the other disciples who obviously were paying close attention. This it boils down to a matter of knowing Jesus over an extended period of time, *ginosko* and *chronos*, both - . And so Jesus is acknowledging both his inability to get through to his disciples as well as their inherent denseness of heart.

Jesus moves at once to seeing or *horaō* - first with regard to him and then the Father, the two having no *chronos* or temporal gap between them. Philip has heard this before as in 6.46 also in connection with knowing him which led Jesus to put a second question in order not so much to put Philip in his place but to waken him as to the identity between Father and Son.

Vs. 10. Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works.

Again, Philip is the object of another rhetorical question making him wonder why he had bothered to ask Jesus in the first place. The other disciples were relieved insofar as Philip was bearing the brunt of Jesus' response, not they.

When Jesus asks Philip about believing (*pisteuo* -) that he is in the Father and visa versa, he wasn't expecting an answer. In truth, Philip did not believe simply because he was too immature for it. The same applies to the other disciples even though they have been in Jesus' company. When Jesus is speaking, he does so with words or *rhema* - not on his own authority or *ap' emautou* literally as "from myself" as noted in 7.17. Instead, the Father who is actually dwelling within Jesus is carrying out his own works. The verb *meno* - or to remain is with the preposition *en*, "remain in me." Such permanence of abode, if you will, allows for *poieo* and *ergon* (both -). As for *ergon*, it also involves manifestation as well as practical proof.

Vs. 11. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

We can credit Philip getting Jesus to speak at length concerning his relationship with the Father which continues through Chapter Seventeen. Also we can credit John for having taken notes, as it were, with regard to all this. He must have consulted at length his fellow disciples after the descent of the Holy Spirit at Pentecost. Jesus appeals to having faith with regard to his being in the Father and visa versa. If that's too much to expect, then extend this belief to something more readily accessible, the works or *ergon* - noted in the last verse. And so the verb *pisteuo* - has two applications. If not attracted to one, try the other.

Vs. 12. Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do because I go to the Father.

In this verse note the three instances of the verb *poieo* - or to do. Before Jesus gets into this, note as elsewhere, the double *amen* -, a signal that Jesus is about to saying something of importance. Thus everyone is to pay close attention. So often he has spoken of faith, *pisteuo* - as here with the preposition *eis* or "into me." Such *pisteuo* automatically leads to a double *poieo* - or double doing: the person with faith who puts him or her on the same plane as Jesus.

While this is wonderful, the persons with this *pisteuo* into Jesus will do or third instance of *poieo* greater works than these, the third instance of *poieo*. "These" are not specified but perhaps refer both to his miracles and more importantly in the long run, to amplify his teaching. This will come to pass with the advent of the Holy Spirit at Pentecost. Jesus doesn't speak of this but certainly intimates it, negatively if you will, by the necessity of him leaving which here he puts in terms of going to the Father, *poieo* - with *pros*, also as towards which.

Vs. 13. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son;

This verse spills into the next one which is very short. Again note the verb *poieo* - directly attributed to Jesus provided it's asked for in his name, *aiteo* -. Name of *onoma* - can refer to future invocations of the Holy Spirit with regard to Jesus, all that destined to become clearer at a later time. The sole purpose? That the Father be glorified (*doxazo* -) in the Son which here he speaks of almost as another person.

Vs. 14. If you ask anything in my name, I will do it.

This short verse is clear and succinct as anything could be: *aiteo*→*onoma*→*poieo* or ask→name→will do (all three -). Emphasis again is upon *poieo*, this time with regard to Jesus.

Vs. 15. If you love me, you will keep my commandments.

Jesus shifts attention from *poieo* to *agapao* - or loving him which is equivalent to a keeping of his commandments, *tereo* and *entole* (both -). With regard to *agapao*, it pertains directly to Jesus; with regard to *entole*, it pertains not to him but to his commandments. Note the singular reference to *entole* in 13.34: "A new commandment I give to you." These two words are reminiscent of the frequent mention of both as is Ps 119 where the verb *shamar* means to keep watch as upon a city wall.

Vs. 16. And I will pray the Father, and he will give you another Counselor to be with you forever,

This verse begins with the conjunctive *kai* joined with the personal pronoun *ego* or "I" rendered as *kago*. It shows a close connection with *agapao* and *tereo* or to love and to keep of the previous verse. Jesus says that he will pray the Father, the verb being *erotao* -, more along the lines to ask

for this in the future. He's confident that the Father will respond by giving another Counselor or *Parakletos*.

This must have come as a complete surprise to the disciples, for it's one of the most important verses thus far in John's Gospel. It's the first mention of this Counselor, literally as one who summons or calls beside, *kaleo* with *para-* prefaced to it. Note the word *allos* or "other." Implied is that Jesus himself is a counselor though he hadn't spoken of it directly before but only now infers this. Surely the disciples could grasp what he meant by this, for they were first hand witnesses of how he had conducted himself for he past three years. Such a *Parakletos* will not be temporary but literally "into forever" or *aiionios* -.

Vs. 17. even the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him; you know him, for he dwells with you and will be in you.

This verse is an extension of the previous one where at this stage it's easy for the disciples to confuse Jesus as being identified with the Spirit of truth (*Pneuma* and *aletheia*, both -), the just mentioned *Parakletos*. He stresses the fact that the world or *kosmos* - is incapable of receiving it, *dunamai* with *lambano* (both -). Jesus now explains why: the world can neither see nor know this *Pneuma*, *theoreo* and *ginosko* (both -). At the same time the disciples do have this *ginosko* because already he dwells within them. However, they are yet unable to access it. As for it dwelling within, the verb is *meno* - or to remain with *para* or beside, *para* as with *Para-kletos*.

Obviously the disciples are unaware of this indwelling which at first must have set them on edge. How to deal with something they've just been made aware of? That's why Jesus adds that the *Pneuma* will be *pros* them, directly toward them, which implies Pentecost. But before that happens, the disciple will have abandoned Jesus. While they were off in hiding, these words about the Spirit of truth or *Parakletos* certainly must have haunted them.

Vs. 18. I will not leave you desolate; I will come to you.

Now Jesus seems to be saying that despite the Spirit of truth both already present with and being in (*para* and *en*) them, he will return to them, *erchomai* - with *pros*. In other words, just having the Spirit alone, wonderful as this is, isn't quite enough. It along with Jesus will not make the disciples feel desolate or *orphanos*, orphans.

Vs. 19. Yet a little while and the world will see me no more, but you will see me; because I live, you will live also.

Parallel these words with those of vs. 17 where the world or *kosmos* - cannot see as well as know the Spirit of truth. Here seeing or *theoreo* - applies to Jesus but not to the disciples. Because Jesus is living, so the same will apply to the disciples. Hence seeing and living (*zao* -) are one and the same.

Vs. 20. In that day you will know that I am in my Father and you in me and I in you.

“That day” or *hemera* - is another way of putting it as a *kairos* event. Although the disciples don’t grasp it now, this is yet another reference to Pentecost. Then they will have a triple kind of knowing or *ginosko* - with regard to in-ness: in the Father, in Jesus and in you. Such mention of Pentecost permeates this chapter but does so by inference, not so much as directly.

Vs. 21. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.

It’s interesting to keep in mind the sequence of the verbs involved here: *echo*→*tereo*→*agapao*→*agapao*→*agapao*→*phaino* (all -) or have→keeps→loves→loves→will be loved→will love→manifest. *Agapao* is mentioned four times: with regard to Jesus twice, with regard to the Father and again with regard to Jesus. The first two verbs (have and keep) are with regard to Jesus’ commandments or *entole* -. This then sets of the chain reaction of *agapao*.

Vs. 22. Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us and not to the world?"

Judas is encouraged by Peter, Thomas and Philip having spoken up and now he chimes in. He asks what perhaps is the most common sense question yet, Jesus’ manifestation to the disciples and not to the world or *kosmos* -. The verb *emphanizo* is similar to *phaino* of the previous verse yet connotes more a process of explaining or informing. *Phaino* is more along the lines of becoming visible, to appear.

Vs. 23. Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.

To his relief, Judas receive a straight-forward response but re-articulated because it’s so crucial to understand. This repetition is necessary at the time when Jesus is about to leave his disciples, they still not fully aware of what will happen though they can’t but have a strong inkling it isn’t good. Again, the sequence of verbs: *agapao*→*tereo*→*agapao*→*erchomai*→*poieo* (all -) or loves→keep→will love→will come→make. As for the nouns: *logos*→*Pater*→*mone* or word, Father, home, the fourth having no noun (all -). Thus there’s a direct correspondence between Jesus’ *logos* and *mone*, that is, making home or he and the Father taking up residence *para* a person, this preposition indicative of being beside or being in the company with.

Vs. 24. He who does not love me does not keep my words; and the word which you hear is not mine but the Father’s who sent me.

Jesus speaks somewhat sternly to make sure Judas and the other disciples understand what he’s talking about. Anyone who doesn’t love him doesn’t keep his words, *agapao* and *tereo*, the two making Jesus and his *logos* or *logoi* virtually indistinguishable (all -). The *logos* which is being heard doesn’t come from Jesus but from the Father who sent him, *pempo* -again having the sense of being sent on a mission.

Vs. 25. These things I have spoken to you while I am still with you.

Note the connection between Jesus speaking or *laleo* while remaining with the disciples, *meno* and *para* (both -). This *meno* which deals with Jesus now with his disciples previews, if you will, the *meno* of the Spirit in vs. 17,

Vs. 26. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Jesus rather unexpectedly re-introduces the Counselor/Holy Spirit (*Parakletos/Pneuma*, both -) whom the Father will send in Jesus' name. As for when this will happen, Jesus doesn't say. Name or *onoma* - is very important in this instance because as even the disciples know, the *Pneuma* is invisible and requires proper identification. His function will be twofold: *didasko* - and *hupomimnesko* or to teach and literally bring-to-mind-under in the sense of firmly planting such teaching in the minds of the disciples. Both will pertain to all that Jesus had said to them.

Vs. 27. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

Jesus' words about peace (*eirene*) seems almost out place to the disciples given the fact that they realize something very disruptive is about to happen. As for this peace, Jesus both leaves and gives it, *aphiemi* and *didomai* (both -). Why the two? It seems he wants to make sure the disciples understand this peace is not in accord with what the world or *kosmos* -gives, plain *didomai*, if you will.

This double-ness is extended to the two verbs *tarasso* - and *deilaino*, the latter also as to be cowardly. Both apply to the singular heart or *kardia* - of all the disciples.

Vs. 28. You heard me say to you, "I go away, and I will come to you." If you loved me, you would have rejoiced because I go to the Father; for the Father is greater than I.

Jesus repeats what he had said to the disciples in order to keep them focused. He's reminding them of the words in vs. 3 about going to prepare a place for them. Then he adds more about love or *agapao* -. He has a certain element of doubt or incompleteness here. The disciples may or may not have this *agapao*, Jesus well aware that soon they will leave him. For them, the idea of rejoicing (*chairo* -) is simply beyond their comprehension even if it's with respect to the oft-mentioned Father to whom Jesus is going, *poreuo* with *pros* -.

Vs. 29. And now I have told you before it takes place, so that when it does take place, you may believe.

“It” refers to this departure which continues to remain incomprehensible to the disciples. Jesus is fully aware of this as he had been throughout his instruction and keeps coming back to the necessity of belief, *pisteuo* -.

Vs. 30. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me;

Archon with regard to *kosmos* is noted in 12.31 where Jesus says that already it is cast out. Thus there are two modes of telling time intimated here. The one which is of the past and the one yet to come. Despite the *archon* coming, it is a kind of false coming, one that has to take place in space and time but essentially is already past. Jesus then continues literally by saying that this *archon* “has nothing in me.”

Vs. 31. but I do as the Father has commanded me so that the world may know that I love the Father. Rise, let us go hence.

As far as the doing or *poieo* - by Jesus is concerned, that takes place both outside space and time and within it. His *poieo* would be nothing if it weren't from the Father, *entello* also as to give orders. In a way, *entello* with respect to Jesus' *agapao* - for the Father is not necessary. It's only for the world or *kosmos* - which involves the *archon* of vs. 30. Despite his rule, the world still will know or *ginosko* - as to what Jesus is saying.

This verse and chapter concludes with Jesus telling his disciples to leave where they are at present. At the same time he continues speaking along the same lines in the next few chapters. Perhaps he's alluding to what the NIV footnote said earlier about the current gathering as not specifically for the Passover. Again, this is secondary to the text at hand as this document presents it.

Another way of considering Jesus bidding his disciples to get up and leave is that since the *archon* of the world is coming, it's better to be elsewhere. With this in mind, we can recall the preparation for the first Passover when the Israelites are to gather at night and not leave the safety of their homes.

Chapter Fifteen

Vs. 1. I am the true vine, and my Father is the vine dresser.

The concluding verse of Chapter Fourteen has Jesus saying “Rise, let us go hence.” This new chapter begins as though Jesus and his disciples neither rose nor went anywhere. Whether there's a change in a physical place or not, that's secondary. However, we could take it as a change in the sense of an amplification of Jesus' teaching which is more important. Note that in the verse at hand Jesus calls himself the true vine, *alethinou* - suggesting that there are other vines out there which are false. The same could apply to false vine dressers who have a relationship with the vine.

Vs. 2. Every branch of mine that bears no fruit he takes away, and every branch that does bear fruit he prunes that it may bear more fruit.

The presence of an unfruitful branch located in Jesus suggests that he has been tolerating its growth or knowing full well it has been as such from the get-go. An obvious example, especially for the disciples, is Judas once his betrayal became known. It should be kept in mind that the growth of either a good or bad branch suggests a long period of incubation. So while the unfruitful one is growing, so are the good ones. The Father prunes the good ones which involves a painful process of cutting, and such cutting applies to good parts of the branches at hand. Thus the unfruitful and fruitful branches undergo a similar process of cutting but with very different results.

Vs. 3. You are already made clean by the word which I have spoken to you.

When Jesus speaks about being clean or *katharos* -, he seems to be intimating that his disciples have been subjected to the Father's pruning. Such is the meaning of hede or already. He had done this by having spoken to them, *logos* and *laleo* (both -).

Vs. 4. Abide in me and I in you. As the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

This verse contains two sentences. The first has one use of the verb *meno* - or to abide with the preposition *en*. Such abiding can't help but be seen in terms of the two types of branches in vs. 2. The second sentence has two uses of *meno* also with *en*. The first is with regard to the relationship between branch and vine vine and the second with regard to the disciples and Jesus. Emphasis upon *meno* both here and earlier suggests a natural way of relating with Jesus. A lot of this has to do with the alternate meaning which has to do with resting, of taking up residence, which is a natural thing to do. However, the two words *ean me* translated as "unless" set up a commitment that needs to be maintained.

Vs. 5. I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

Again Jesus calls himself the vine minus *alethinos* or true as in vs. 1. By participation the disciples are likewise *alethinos*. Again, *meno* - or abiding = bearing much fruit. Jesus doesn't spell out what this means, leaving the disciples in a kind of suspension until Pentecost. Even if he were to explain what he had just said, they wouldn't grasp it.

Vs. 6. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned.

Jesus speaks of what happens to a branch when it doesn't abide in him. The *meno* - he so desires results in being forfeited or more bluntly, cast out, *ballo* - also as to throw with *exo* or outside. Despite this, the branch retains life but only as it undergoes the process of withering.

Then the text turns into the plural, that is, branches which are burned up. Jesus doesn't say who does this but presumably it's the result of the pruning done by the Father or vine dresser.

Vs. 7. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you.

Two more instances of *meno* - with *en*: Jesus and his *rhema* - or words in comparison with *logos* of vs. 3. Jesus is intimating *parresia* - or freedom of speech, this term also used by St. Paul and originally applied to a citizen of a city state who could say anything with impunity.

Vs. 8. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

Dozazo - or to be glorified with respect to the Father means that he is actively engaged in wanting Jesus' disciples to bear much fruit which results in being proving them to be as such. This, of course, does not contradict the fact that already they are disciples.

Vs. 9. As the Father has loved me, so have I loved you; abide in my love.

In this statement there's no distinction between *agapao* - as it pertains to the Father, Jesus and his disciples. The key words are *kathos* and *kago* (both -): as leading directly to and I. Again, *meno* - plays an important role, this time synonymous with *agapao*.

Vs. 10. If you keep my commandments, you will abide in my love just as I have kept my Father's commandments and abide in his love.

This verse may be divided into two sections, each dependent upon the other:

The first part deals with a condition set up by *ean* or "if" and depends upon keeping Jesus' commandments. Automatically that results in abiding in his love or *tereo/entole*-->*meno/apape*.

The second part begins with *kathos* - or "just as" showing what happens provided the "if" is observed. In other words, the first part is to correspond with the second at hand. That consists of the pattern laid out by Jesus of having kept his Father's commandments, *tereo* and *entole*. And so the two forms of *tereo* and *entole* result in abiding in the Father's love, *meno* and *agape* (both -).

Vs. 11. These things I have spoken to you that my joy may be in you and that your joy may be full.

Note two instances of *chara* or joy, also as gladness as belonging to Jesus. The first is with regard to what he has already spoken to his disciples (*laleo* -) but at the same time has to become a reality in them. The second builds upon this first once it's in the disciples. That is to say, it requires being full or *pleroo* -. Yet again the disciples must have found it difficult if not impossible to grasp all this.

Vs. 12. This is my commandment, that you love one another as I have loved you.

Entole = agapao (both -) with the latter being identified with the same agapao of Jesus.

Vs. 13. Greater love has no man than this, that a man lay down his life for his friends.

This verse fleshes out the agape - or love of the previous verse and centers upon friends or philos -.

Vs. 14. You are my friends if you do what I command you.

In the previous verse philos - refers to friends or those who are near and dear whereas here it applies to Jesus under the condition that the disciples do what he commands, entello -.

Vs. 15. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

A contrast between philos and doulos (both -) or friend and servant. The reason for this shift? Apparently Jesus realizes now that his disciples, despite their profound limitations, know what he as master is doing (kurios and poieo, both -). The most important benefit of the friendship as presented by Jesus is that he passes on what he has heard from his Father, akouo->ginosko (both -). Note that emphasis is upon hearing with respect to the Father, not seeing.

Vs. 16. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

The sequence of verbs for the first part of this verse run as follows:

eklego->eklego->tithemi->hupago->phero->meno (#3, 4 & 5 -) or choose->choose->appointed->go->bear->abide.

Close attention to this sequence of six verbs and what they represent end up with the all important hina or "so that." In sum, the disciples can ask the Father but under the condition it's done in the name or onoma - of Jesus. Such correspondence results in the Father honoring one's request.

Vs. 17. This I command you, to love one another.

The Greek text has tauta or "these things. They are what Jesus commands or to love one another, entello->agapao (both -).

Vs. 18. If the world hates you, know that it has hated me before it hated you.

All this talk about love as *agape* is bound to create a reaction, and a violent one at that. The world expresses hatred (*kosmos* and *miseo*, both -). However, there's consolation knowing (*ginosko* -) that it had applied to Jesus before anyone else. In a more specific sense, *kosmos* can refer to both the opposition by religious authorities as well as the potential threat from the Roman overlords.

Vs. 19. If you were of the world, the world would love its own; but because you are not of the world but I chose you out of the world, therefore the world hates you.

Derivation is expressed by the preposition *ek* or "from," that is, with respect to the world or *kosmos* -. It has a parallel love parallel to but vastly different from *agapao*, that is, *phileo*- which connotes showing a special interest.

Jesus observes that his disciples are not *ek* or "from" the world, but he has chosen them from it, *ek* again with *eklego* - which itself is prefaced with the preposition *ek*. Thus the world centers its hatred more precisely on the derivative nature of *ek* and has nothing to do with the disciples.

Vs. 20. Remember the word that I said to you, "A servant is not greater than his master." If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.

Jesus sees the importance of his earlier remarks in 13.16 with regard to *doulos* and *kurios*, both -, servant and master. The distinction is done away when it comes to persecution, *dioko* also to cause to run after. The keeping of Jesus' word (*tereo* and *logos*, both -) counter this persecution.

Vs. 21. But all this they will do to you on my account because they do not know him who sent me.

The verb *poieo* - or to do is reinforced by the preposition *eis*, literally "into you." *Onoma* - here is rendered as account, fundamentally as name. The *poieo* and *eis* at hand result from ignorance of the one who had sent Jesus, *ginosko* and *pempo* (both -).

Vs. 22. If I had not come and spoken to them, they would not have sin but now they have no excuse for their sin.

The noun *hamartia* - or sin is used, not the verb, this making the sense of what Jesus is saying more permanent or enduring. Both the coming and speaking of Jesus (*erchomai* and *laleo*, both -) would have prevented this sin. However, now by reason of the two there is no excuse or *prophasis* also as pretense.

Vs. 23. He who hates me hates my Father also.

Miseo - or hatred is applied equally to Jesus and the Father.

Vs. 24. If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father.

Another mention of the noun *hamartia* - or sin, not the verb, which gives it the sense of an abiding presence which ties in directly with the works or *ergon* - done by Jesus literally “in them.” That is introduced by “if” but Jesus adds “now” which makes this sin translated into hatred (*miseo* -) of him and the Father for having seen both. Implied is that even such persons affected by sin see the Father through Jesus.

Vs. 25. It is to fulfil the word that is written in their law, “They hated me without a cause.”

What Jesus just said about sin is to fulfill both word and law, *pleroo* with regard to *logos* and *nomos*, all -. *Nomos*, of course, is the translation of *Torah*. The quote from Ps 35.19 runs as follows: “Let not those rejoice over me who are wrongfully my foes, and let not those wink the eye who hate me without cause.” The following two stand out with regard to Jesus: wrongfully and without cause or *sheqer* and *chinam* or lie, fraud and in vain.

Vs. 26. But when the Counselor comes whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me;

Jesus is speaking of Pentecost but as noted often, he doesn't so directly as to fix the minds of his disciples on that particular event celebrated by the Jews. Instead, he leaves it deliberately open-ended not so much to keep them in suspense but to prepare them for it. If, for example, they knew the *Parakletos* - will come during such-and-such an occasion, they would be self-satisfied and think little of their impending desertion of Jesus. All would be made up.

Jesus uses the same verb for sending of the Counselor as it pertains to him as coming from the Father, that is, *pempo* - which means being sent on a mission. He calls the *Parakletos* by the other name, Spirit of truth, *Pneuma* and *aletheia* (both -). Note that the preposition *para* (beside, nearby) is used twice: in the future as from the Father and as his eternal relationship with the Father put in terms as proceeding from him, the verb being *ekporeuo* - which is in the present tense. And so the future coming of the Counselor/Spirit of truth will testify to Jesus, *martureo* -.

Vs. 27. and you also are witnesses because you have been with me from the beginning.

This verse continues from the previous one where Jesus tells his disciples that already they are witnesses (*martureo* -) by reason of having been with him from the beginning, *arche* - suggestive of a first principle and here with respect to the beginning of his ministry.

Chapter Sixteen

Vs. 1. I have said all this to you to keep you from falling away.

Jesus was fully aware of what he was saying here, that is, he knows that all the disciples will desert him. The word he uses for this is *skandalizo* -, fundamentally and vividly to trip up. Already the disciples felt this coming, were afraid to admit it to themselves, and took some comfort that Jesus

knew their action beforehand, especially that such desertion would be temporary. Nevertheless, it was a painful experience they were destined to pass through.

Vs. 2. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God.

Aposunagogos is a concise yet dreadful word to hear, for it means excommunication from virtually all aspects of Jewish society. It would come as no surprise that such an adjective crystallized what the disciples had been entertaining about deserting Jesus and was the catalyst that brought it about. If that weren't bad enough, Jesus adds that the hour or *hora* - (i.e., *kairos* event) is coming and is so very quickly when killing the disciples would be considered as an offering to God. The verb *prosphero*, literally to bring toward (*pros-*) suggests this intent with regard to *latreia*, service as well as worship of God.

Vs. 3. And they will do this because they have not known the Father, nor me.

Although this verse stands on its own, the conjunctive *kai* as "and" brings home the fact that what Jesus said will be done to his disciples results in not having known both the Father and him, *ginosko* -. This message as to Jesus' relationship with his Father he had put forth quite often.

Vs. 4. But I have said these things to you, that when their hour comes you may remember that I told you of them. I did not say these things to you from the beginning because I was with you.

This verse is comprised of two sentences, the first dealing with that dreaded hour or *hora* - mentioned in vs. 2. still, the disciples remain pretty much clueless as to what Jesus is talking about. Also the verse at hand is the first of three consecutive verses beginning with "but" or *alla* -, vs. 5 having it in the **RSV** but not in the Greek text.

The only consolation Jesus can give at this point is that he hopes his disciples will remember what he had said thus far of his coming demise, *mnemoneuo* or to remember being the verb. Also he's fully aware of taking a gamble. Indeed, the disciples will remember and be affected by what will occur during the coming hour all their lives. As for this capacity of remembering, at a later time the disciples collaborated with each other in order to set down all the words which Jesus had said here. Instead of being something they had fabricated, objectively speaking it's simply too much beyond them to make up.

In the second sentence Jesus tells the disciples that he had refrained to speak of such matters from the beginning, that is, from the beginning of his ministry. To speak of their desertion and his betrayal at that time would have been self-defeating. Why bother continuing if he had done so?

Vs. 5. But now I am going to him who sent me; yet none of you asks me, "Where are you going?"

As noted in the previous verse, the one at hand lacks *alla* and has *nun* - or "now" instead. *Hupago* leads to *pempe* (both -) or going away to the one who had sent Jesus on a mission. Despite Peter

having brought this up earlier in 13.36, Jesus puts his departure as a rhetorical question which neither Peter nor the others could respond. In sum, it's a way of moving them closer to the reality about to unfold.

Vs. 6. But because I have said these things to you, sorrow has filled your hearts.

This is the second verse beginning with *alla-* or “but.” Jesus is quick to respond after his rhetorical question, speaking of sorrow which has literally “filled the heart of (plural) you,” the verb being *pleroo* and the noun *kardia* (both -).

Vs. 7. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you.

The third sentence beginning with *alla-* or “but,” this verse being filled with five verbs of action resting upon the advantage Jesus is proposing, that is, the verb *sumphero* -. It happens to be tied in with *pempo* - with *pros*, sending to you directly the *Paraketos* -. The verbs are *aperchomai* → *erchomai* → *poreuo* → *pempo* (go away → (not) go away → (not) come) → go → send.

Vs. 8. And when he comes, he will convince the world concerning sin and righteousness and judgment:

This verse begins with the conjunctive *kai* or “and” which reveals that Jesus sees the need to speak right away about the coming of the Counselor. However, he doesn't specify when this will occur. When the Counselor does so, he will convince the world or *kosmos* - of the following three things, *elegcho* -. They are spelled out in greater detail through vs. 11: *hapartia*, *dikaiosune* and *krisis* (all -) or sin, righteousness and judgment. Surely when the disciples heard such talk they expected something cataclysmic about to happen and will have front row seats.

Vs. 9. concerning sin because they do not believe in me;

This is the first of three verses which belong to the previous one as an extended sentence, each beginning with *peri* (around) translated as “concerning.” Sin is more or less equivalent to not believing literally into or *eis* Jesus, *hamartia* = (no) *pisteuo*, both -.

Vs. 10. concerning righteousness because I go to the Father, and you will see me no more;

The second *peri* with regard to *dikaiosune* - or righteousness which here = *hupago* - or going in the direction of (*pros*) the Father. Once this takes place, the disciples won't see Jesus anymore, *theoreo* -.

Vs. 11. concerning judgment because the ruler of this world is judged.

The third and final *peri* with regard to *krisis* or judgment, here concerning the ruler of this world or *archon* and *kosmos* being judged, *krino* (all -)

Vs. 12. I have yet many things to say to you, but you cannot bear them now.

Although Jesus would like to continue instructing his disciples, he realizes it's time to wrap things up. More precisely, he knows that they couldn't bear them anyway, *bastazo* along the lines of (not) being able to sustain a burden.

Vs. 13. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

The Greek of this verse begins with "When that one comes, words which Jesus uses to foster a sense of hope for the trying time about to happen. *Pneuma* and *aletheia* (both -) will lead the disciples not just into *aletheia* but into "all *aletheia*.." The verb *hodegeo* fundamentally means to assist in reaching a destination which is this all-ness under the guidance of the *Pneuma*. Furthermore, *hodegeo* implies time is involved such as going from point A to point B. This passage affords a distinct advantage, enabling the *Pneuma* to communicate (*laleo* -) what he hears. He can't give it all at once but spread out, if you will, because the disciples couldn't take it in all at once. Such hearing followed by speaking presumably means it comes from the Father.

The speaking or *laleo* - just described differs from declaring or *anaggello* - or to impart information as to what will happen. However, Jesus doesn't spell out what these things consist of.

Vs. 14. He will glorify me, for he will take what is mine and declare it to you.

This glorification or the verb *doxazo* - of Jesus is part of what the *Pneuma* will speak and declare. However, first he must take it or *lambano* -from him before making it known, *anaggello* -.

Vs. 15. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Jesus shifts gears, if you will. First he says that what belong to the Father belongs to him. Just now he spoke of the Spirit taking what is his and declaring it to his disciples. However, in the verse at hand it's the Father who will do this *lambano* and *anaggello* (both -).

Vs. 16. A little while, and you will see me no more; again a little while, and you will see me.

Two instances of *mikros* - tied in with two verbs pertaining to sight: the first when the disciples will not longer see (*theoreo* -) Jesus followed by the second when they will see (*horaō* -) him. The first as to observe in a sustained sort of way and the second to perceive, to catch sight of or to notice.

Vs. 17. Some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me;' and, 'because I go to the Father?'"

Some, not all his disciples, ask aloud this question. Note that they do this among each other, most likely just out of range of Jesus hearing them or waiting for an occasion when he wasn't present. Thus far the disciples who have spoke up are Peter, Philip and Thomas. That leaves eight (minus Judas) who remain silent but equally curious,

Vs. 18. They said, "What does he mean by 'a little while?' We do not know what he means."

Clearly what got under their skin is *mikros* - or little while. Although they admit to being ignorant, they don't dare ask Jesus what he means by that.

Vs. 19. Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me?'"

Jesus knew (*ginosko* -) what his disciples were talking about or better, some of them according to vs. 17. This small group...let's say again it's comprised of Peter, Philip and Tomas...was over in some corner feigning to be doing this or that but actually were discussing among each other as they burned with desire to know. Who among them would dare to ask Jesus? Their desire was written all over their faces.

Vs. 20. Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy.

After Jesus repeats the question some of his disciples were discussing among each other, he begins with a double *amen* -. As noted earlier, it heralds something important, even words which those in his presence would prefer not to hear. He presents two contrasts:

1) *Klaio* and *threneo*, the latter also as to mourn. At the same time the *kosmos* or world will rejoice, *chairo* (both -).

2) *Lupeo* or to be sad with the noun *lupe* from this verb, sorrow turning into joy, *chara* -.

Vs. 21. When a woman is in travail she has sorrow because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world.

Although Jesus is speaking more of his impending death, his words could also be applied to the Holy Spirit which on Pentecost will give birth to the church. What's important here is not remembering the anguish of having given birth, *mnemoneuo* and *lupe* (both -). In other words, *lupe* is exchanged for *chara* - or joy.

Vs. 22. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.

A contrast between two opposites: *lupe* = *nun* vs. *palin* = *chairo* or sorrow = now vs. again = rejoice (all -). Once the transition from *nun* to *palin* or from now to again takes place, no one will be able to remove the joy or *chara* - from the disciples. Jesus is putting all this about the future in terms of seeing which the disciples are taking in a literal fashion.

Vs. 23. In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name.

This verse contains two references to asking, the first being *erotao* in the sense of making a request. It has a specific time, in “that day” or *hemerea* - which can be taken as yet another reference to Pentecost and even beyond when there will be no need for making any request. The second is the verb *aiteo* - more along the lines of making a demand. It’s within the context of a double *amen* - meaning that Jesus is speaking quite sincerely and directly. *Aiteo* is with respect to the Father, and because it is a demand, he will accede but only in the name of Jesus.

Vs. 24. Hitherto you have asked nothing in my name; ask, and you will receive that your joy may be full.

Jesus speaks with a directness the disciples hadn’t expected. While he of course is serious about asking in his name, they were either afraid or not knowing how to go about it, let alone the contents of such a request. There is a catch of sorts but a good one. Such asking is to be done with the intent of fulling their joy, *pleroo* and *chara* (both -).

Vs. 25. I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father.

A contrast between *paroimia* and *parresia* (both -) or figure and plainly, the latter being a noun and usually in reference to freedom as well as boldness in speech. To the former belongs an hour or *hora* -; the same applies to the latter though implied.

Vs. 26. In that day you will ask in my name; and I do not say to you that I shall pray the Father for you;

Another reference to “that day” or *hemera* - which by now must have both given courage to the disciples as well as a certain frustration because they have to wait for it, having no idea when it will arrive. A footnote in the NIV puts it well with regard to this verse: “Christ’s presence in heaven as the crucified and risen Lord is itself an intercession.” This means that there will be no need to make petitions on our behalf, *apaggello* also as to inform, acknowledge.

Vs. 27. for the Father himself loves you because you have loved me and have believed that I came from the Father.

This verse continues from the previous one as an extended sentence. The Father has been watching all that is going on and returns love or *phileo* - which is more along the lines of friendship. This applies well here since the disciples had become friends with Jesus though they are about to forsake him, albeit temporarily. They know, albeit dimly, that Jesus has come *para* the Father or from beside or in the company with him.

Vs. 28. I came from the Father and have come into the world; again, I am leaving the world and going to the Father.

A coming and going by Jesus linked, if you will, by *palin* - or "again:"

Erchomai -> *para* Father & *poreuo* -> *eis kosmos* or have come -> from the Father & have come into the world.

Aphiemi -> *kosmos* & *poreuo* with *pros* -> the Father or leaving -> world & going to -> Father.

In sum, we have a movement *para* to *pros* with respect to the Father. Please note that all words here are -.

Vs. 29. His disciples said, "Ah, now you are speaking plainly, not in any figure!"

The way the disciples respond shows they are completely clueless as to what Jesus means or better, they have no idea of what this leaving the world and going to the Father is all about

Vs. 30. Now we know that you know all things and need none to question you; by this we believe that you came from God.

Falsely but well intentioned, the disciples confuse the two types of *oida* - or knowing. They acknowledge that Jesus came from God but have no idea of what it really means.

Vs. 31. Jesus answered them, "Do you now believe?"

Jesus puts this sentence rhetorically. There's no answer which means the disciples fell silent and remained as such.

Vs. 32. The hour is coming, indeed it has come when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me.

This hour or *hora* - is right around the corner. Despite the fact that soon he'll be abandoned, Jesus sees that ultimately it is not an overwhelming issue because the Father is with him. This is borne out by the way he relates to them after the resurrection.

Vs. 33. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.

Eirene - or peace is the essence of what Jesus has been trying to communicate and is marked by an almost casual way he speaks of leaving and returning to his disciples. They know something is afoot but can't quite identify it. Note the two contexts of *kosmos* - or world:

- 1) Within the world the disciples experience tribulation or *thlipsis* also as distress.
- 2) Jesus says that he has overcome the world, *nikao* also as to conquer and clearly with military connotations. That is reason for the disciples to take courage, *tharseo* also as to be resolute.

If Jesus had delayed even a short time longer than three days or actually a little less, more like 2 ½ days, the disciples would have caved in.

Chapter Seventeen

Vs. 1. When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you,

"When he has spoken these words (*tauta* or just these')." In and by themselves they signal a completion of Jesus' instruction to his disciples, hence *hora* - or hour. However, Jesus continues to speak, but now his attention shifts directly to the Father signified by lifting his eyes literally "into heaven." That's traditionally depicted as raising his eyes upward where heaven traditionally is located but in reality is not as such. Jesus asks for a reciprocal *doxazo* - or glorification, if you will, starting with the Father. Although the disciples certainly heard Jesus speaking of this, it didn't register with them that he is referring to his impending death.

Vs. 2. since you have given him power over all flesh, to give eternal life to all whom you have given him.

This verse is a continuation from the previous one, *Kathos* or "since" is intended to show the result of *doxazo* which involves having power or *exousia* - more as authority over all flesh, *sarx* - being a common way of speaking of persons. Without being explicit, it connotes humanity's inbuilt mortality compared to that which is divine. Such authority consists in giving life which is eternal (*aiionios* -) to those whom the Father has entrusted to Jesus. Judging by the way the words are presented, it seems to infer a certain choice reserved only for Father and Son.

Vs. 3. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

Jesus now defines this life which is eternal or *aionios* - which consists in knowing (*ginosko* -) that the Father indeed is God as well as Jesus whom this same God had sent, *apostello* - here as sending as a personal representative.

Vs. 4. I glorified you on earth, having accomplished the work which you gave me to do;

This verse is an extended sentence from the previous one where Jesus speaks of *doxazo* - in a sense parallel but different from vs. 1. We know now that *doxazo* refers to his death as in that verse but the one had hand intimates all his miracles and teachings. The verb *teleioo* - or to accomplice means more a bringing to a predetermined end with regard to the work or *ergon* - the Father gave Jesus to do, *poieo* -. While *ergon* can refer to miracles, the more lasting type consists of his words such as the discourse at hand.

Vs. 5. and now, Father, glorify me in your own presence with the glory which I had with you before the world was made.

Doxazo - is more specific, that is, as being in the Father's presence, literally as "beside (*para*) yourself." Jesus asks this to be done with the same glory or *doxa* - he had *para* the Father before the world or *kosmos* - came into being. Thus we have two instances of this preposition as relevant to Jesus' relationship with his Father.

Vs. 6. I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word.

Phaneroo - or to manifest in the sense of revealing which Jesus applies to the disciples. It's done within the context of they not being in the world although at the time they are not fully aware of it. Although Jesus did summon them, it was the Father acting through him who did the choosing. It's quite something for Jesus to say that these same men had kept the Father's word (*tereo* and *logos*, both -) just as each one of them is about to abandon him.

Vs. 7. Now they know that everything that you have given me is from you;

Ginosko along with nun or now (both -) has to be taken as partially fulfilled. Again, the disciples are about to abandon Jesus though it's temporary. It seems that such a statement by Jesus is looking ahead, something the disciples were incapable of doing at the moment. Note the use of the preposition *para* rendered here as "from you." In other words, all things are from beside the Father.

Vs. 8. for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me.

This verse is part of an extended sentence beginning with *hoti* - or “for” which makes the connection between two uses of the verb *didomi* - or to give: *didomi* with respect to all things concerning Jesus from the Father and *didomi* with respect to *rhema* - or words to the disciples through Jesus. Thus the disciples know that Jesus came *para* the Father and have believed that the Father has sent him. In other words, first *ginosko* - in the present tense and *pisteuo* - in the past tense, the latter with regards to *apostello* -. Thus the disciples have made the connection between Jesus and the Father; but as noted yet again, soon they will desert Jesus.

Vs. 9. I am praying for them; I am not praying for the world but for those whom you have given me, for they are yours;

Jesus makes a clear-cut distinction with regard to praying, *erotao* - more as to make a request for his disciples and not for the world or *kosmos* -. With regard to this distinction it has to be kept in mind that the Father has given the disciples to Jesus thereby making what belongs to him belongs to Jesus.

Vs. 10. all mine are yours, and yours are mine, and I am glorified in them.

This verse is part of the previous one which follows up with regard to the relationship of Jesus with both the Father and disciples. It reads literally as “the mine all yours and the yours mine,” the word “all” belonging to the Father, not to Jesus. To top off this relationship, Jesus adds that he’s glorified in his disciples, a fact which as of yet has not become reality but will in the very near future.

Vs. 11. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name which you have given me that they may be one, even as we are one.

This verse consists of two sentences and begins with the conjunctive *kai* translated as “now.” Jesus is making a distinction with regard to the world or *kosmos* -: he is no longer in it whereas they or his disciples are in it. So with him not being in the world, at the same time he’s coming to the Father suggesting a kind of intermediary stage. This is intimated by the preposition *pros*, more as “towards you” or towards the Father.

In the second sentence Jesus addresses the Father as holy or *hagios* – for the first time, bidding him to keep the disciples in his name, *tereo* and *onoma* (both -). Such keeping

intimates that the disciples will participate in the Father's holiness. This name also is transferable, if you will. Jesus says that the Father has given it to him in order to provide a unity among the disciples based upon the unity he enjoys with the Father.

Vs. 12. While I was with them I kept them in your name which you have given me; I have guarded them, and none of them is lost but the son of perdition that the scripture might be fulfilled.

In order to understand the *tereo* - or keeping of which Jesus is speaking, it's necessary to go back to when he had summoned his disciples and examine all the occasions when he had both taught and admonished them. Although Jesus spoke frequently of his Father, they remained basically ignorant of his identity even though the *tereo* at hand is with regard to him. He emphasizes this *tereo* by adding the verb *phulasso* -, more as to keep under guard.

The only one of the twelve whom Jesus calls lost or *apollumi* -, this verb suggestive of utter destruction, is the disciple who goes without a name but is called "son of perdition" or *apoleia* also as damnation and derived from the verb at hand, *apollumi*. However, this is in order to fulfill scripture. The exact references aren't in the text, but the critical edition of the Greek text gives Ps 41.9, 109.4, 5, 7 and 8, Here the first one is noted because it mentions "bosom friend" who has turned against the psalmist, literally as "man of my peace" or *shalom*.

Vs. 13. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves.

Erchomai with *pros* - or coming toward, in the direction of, is in the present tense with regard to the Father. The conjunctive *kai* as "and" connects this coming-towards with the equally present tense of *laleo* - or to speak which Jesus situates as being in the world or *kosmos* -. He has as a goal the fulfillment of his joy in the disciples, *pleroo* and *chara*, both -.

Vs. 14. I have given them your word; and the world has hated them because they are not of the world, even as I am not of the world.

When Jesus says that he has given the disciples his word or *logos* -, that can be taken as the *Logos* giving *logos*, essentially as giving himself. Such a giving or *didomi* - is alien to the world or *kosmos* -, literally "not from the world" which parallels Jesus as "not from the world." Such is a clear enough reason for the world to hate them (*miseo* -) as well as Jesus.

Vs. 15. I do not pray that you should take them out of the world, but that you should keep them from the evil one.

The prayer of Jesus (the verb *erotao* -): that the Father does not remove Jesus' disciples from the world (*kosmos* -) even though as the last verse says they are not of it. Instead, *erotao* is focused more on keeping them from the evil one, *tereo* and *poneros* -. And so *tereo* takes place within the *kosmos* keeping the disciples from it, the preposition *ek* suggestive as a kind of separation or putting aside in a safe place.

Vs. 16. They are not of the world, even as I am not of the world.

The important word here is *kathos* translated as "even as" which connects the two prepositions *ek* or "from:" the disciples and Jesus both sharing essentially what they share.

Vs. 17. Sanctify them in the truth; your word is truth.

Hagiazo - or to sanctify essentially means a setting apart and thus ties in with the use of *ek* or "from" as seen in many verses thus far. This setting apart has a specific place, if you will, the truth which equals the Father's word, *aletheia* and *logos* (both -).

Vs. 18. As you sent me into the world, so I have sent them into the world.

Two sides of the verb *apostello* - or to send: the Father to Jesus and Jesus to the disciples, both with respect to into (*eis*) the world or *kosmos* -.

Vs. 19. And for their sake I consecrate myself, that they also may be consecrated in truth.

Two side of the verb *hagiazo* - here as to consecrate: Jesus himself and the disciples in truth, *aletheia* -. Thus the two are set aside in this special place, as it were.

Vs. 20. I do not pray for these only, but also for those who believe in me through their word,

Here *erotao* - or Jesus' prayer consists of those who believe (*pisteuo* -) literally into him by means of (*dia*, through) the word or *logos* - of the disciples.

Vs. 21. that they may all be one; even as you, Father, are in me and I in you, that they also may be in us so that the world may believe that you have sent me.

This verse is an extended sentence from the previous one connected by two uses of the important connective *hina* or "that." The first *hina* spells out Jesus' *erotao*, that is, for the disciples to share the same oneness as exists between him and the Father where he emphasizes the preposition *en*: in me and in you and in us.

The second *hina* is with regard to the world or *kosmos* -. Despite the somewhat harsh words Jesus said about the world, nevertheless he wishes it to believe that the Father had sent him, *pisteuo* and *apostello* (both -).

Vs. 22. The glory which you have given me I have given to them, that they may be one even as we are one,

Jesus continues his *erotao* or prayer as interceding with the Father as enabling the disciples to share the same oneness the two enjoy. Essential to it is *doxa* - or glory. Though not put in exactly the same terms as this oneness, nevertheless it is parallel to it. *Doxa* may be taken as brightness which reflects recognition of the honor due to a person.

Vs. 23. I in them and you in me, that they may become perfectly one so that the world may know that you have sent me and have loved them even as you have loved me.

Another verse which flows from the previous one to form an extended sentence. Jesus amplifies the sense of the *doxa* just mentioned in terms of he in the disciples and the Father in him, that is two examples of *en* or in-ness. Even though Jesus may be in the disciples, still they need to become one in the perfect sense, *teleioo* -connoting to have an end or goal in mind.

This is followed by the use of *hina* and *hoti* (both -). The first translated as “so that” is with respect to the world knowing, *kosmos* and *ginosko* (both -). This leads to *hoti* or plain “that” or in reference to the Father having sent Jesus, *apostello* -. Such sending is for the Father showing the same love (*agapao* - used twice) he has for Jesus as for the disciples.

Vs. 24. Father, I desire that they also whom you have given me may be with me where I am, to behold my glory which you have given me in your love for me before the foundation of the world.

Here we have the verb *thelo* translated as desire which is more along the lines of to wish. Note that it indicates something a bit a more intimate than *erotao* in the previous verses. The object? That the disciples be with Jesus in a specific place, namely, to behold or his glory, *theoreo* and *doxa* (both -). Such glory the Father did give Jesus out of love (*agapao* -) which had existed before the world came into being, *kosmos* - and *katabole*. The latter also means a laying down or foundation which imparts a greater sense to this giving or *didomi* - by the Father to Jesus.

Vs. 25. O righteous Father, the world has not known you, but I have known you; and these know that you have sent me.

Three different uses of the verb *ginosko* - or to know:

1) Ignorance with regard to world or *kosmos* - concerning the Father whom Jesus calls righteous, *dikaios* -, among other things, this adjective is chiefly suggestive of the correct dispensation of his *agapao*.

2) Jesus with respect to his Father.

3) The disciples who throughout have not been named but implied as such. They share in the same *ginosko* with regard to acknowledging that the Father did send Jesus, *apostello* -.

Vs. 26. I made known to them your name, and I will make it known that the love with which you have loved me may be in them, and I in them.

Two uses of the verb *ginosko* - or to know: the first in the past tense or to the disciples with respect to the Father's name and the second in the future with regard to the love or *agape* he had shown to Jesus, *agapao* (both -). While such *agape* exists between Father and Jesus, Jesus wishes it be in the disciples. This means *agape* = Jesus which is why he concludes with he being in them.